

Gurnay redivivus,
Or an
APPENDIX
unto the
HOMILY
Against
Images in Churches.

By *Edm. Gurnay*, Bachelor in Divinity, and Minister of Gods Word at *Harpley in Norfolk.*

Aug. De Civit, Dei,
Lib. 1. C. 3.

*Utile est ut plures libri à pluribus
fiant, etiam de questionibus eisdem,*

Re-published this present
Year, 1660.

And are to be Sold by *J. Rothwell*
at the Fountain in Goldsmiths
Row in Cheapside,

OF THE
APPENDIX

TO THE

REPORT OF THE

COMMISSIONERS OF THE
LAND OFFICE

FOR THE YEAR
1867

IN
RESPONSE TO A
RESOLUTION OF THE
HOUSE OF REPRESENTATIVES
PASSED MARCH 2, 1867



T O

The Honored and
Judicious

Sir JOHN HOBART;
Knight, Baronet,

As also unto the
Noble and ver-
tuous the Lady
FRANCES
his Wife,

I humbly dedicate
these ensuing endeavours
in the, LORD.

THE HISTORY OF THE
LIFE OF
ST JOHN HOBART

OF
THE HONORABLE
JUDICIAL
ST JOHN HOBART
Knight Bachelor

As also into the
Noble and val-
lance the
F. R. A. N. C. E.
his wife

By
ST JOHN HOBART
and
ST JOHN HOBART

[1]



AN
APPENDIX
UNTO THE
Homily against
IMAGES IN
Churches



Either an Idleness nor yet a rashness can it be esteemed in any under the Government of the Church of *England* to write or speak against these

the Images; the pronenesse
of the Times to advance
them, making it rather an act
of necessity then of idlenesse
to oppose them; and the ex-
pressesse of our Church do-
ctrine against them making
it rather an act of Authority
then of necessity to
deface them. How expresse
and positive the doctrine of
our Church is against them,
our English Homily entitled
Against the perill of idola-
try, abundantly declareth;
And that sufficiently in any
of these ensuing parcels ther-
of: As first in these words:

*To conclude, It appeareth evi-
dently by all Stories, and wri-
ting, and experience, that nei-
ther*

ther preaching, neither writing,
 nor the consent of the Learned,
 nor the Authoritie of the Godly,
 nor the Decrees of Councils, nor
 the Laws of Princes, nor ex-
 treame punishment of the offen-
 ders in that behalfe, nor any other
 remedie or meanes can helpe
 against Idolatry if Images be
 suffered publikely: Libro Ho-
 mil. Tom. 2. Homil. 2. part. 3.
 p. 60. Impres. ult.

Secondly, lest wee should
 think that it excepted only a-
 gainst Heathen images, it ad-
 deth further in these words:

*All those names of abomina-
 tion, which Gods word in the holy
 Scripture giveth unto the Idols
 of the Gentiles, the same ap-
 pertain also to our Images set up*

in our Churches , and unto the makers and maintainers thereof, pag.80.

And finally, lest we should think that it did except only against the Images of ordinary and inferiour persons, and not against the Images of Canonized Saints and persons of speciall reckoning, it hath a proviso to that purpose in these words :

The Images of God, our Saviour, the Virgine, the Apostles, Martyrs, and others of notable holinesse , are of all others the most dangerous, and therefore of all other, greatest care ought to be had that none of them be suffered to stand publikely in Temples and Churches. pag.66.

On the other side, what a pronencesse there is in the Times to advance them this alone may be argument sufficient, in that, notwithstanding the so peremptory determination of our Church against them, they bee nevertheless still retained, and also, for one pretense or other more and more multiplyed and advanced. In this therefore so palpable a Schisme betwixt doctrine & practice, my duty binding me, and my judgment serving mee to side with the doctrine, my desire is to exercise my pen as my Title imported; and my purpose is to confine my paines unto the making answer unto
only

only two of those allegatiōs,
which use to bee made in the
behalfe of Church-images,
and they shall be these :

1 That Images do greatly
adorn & beautifie Churches.

2 That they furnish the
dead with Tombes and Mo-
numents.

For though it also use to
bee pleaded in their behalfe,
that they are speciall good to
give instruction, and also to-
ward the quickning of devo-
tion; yet because wee have
already (toward the vindica-
tion of the second Comman-
dement) made particular an-
swers unto those allegations;
we will wholly for this time
confine our selves unto those
two premised. • I To

1 To the first of them, then, which pleadeth how greatly they adorn and beautifie Churches, we answer;

First, that in the prophetic of *Esay* the Lord saith thus;
 a Yee shall defile the covering of thy graven Images of silver, and the ornament of thy molten Images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto them get thee hence: And in the prophetic of *Ezechiel* wee read thus;
 b As for the beaustie of his ornament, hee set it in majesty: but they have made the Images of their abominations, and of their detestable things therein.

Secondly, it is a necessary

a *Esay* 30.22. b. *Ezech.* 7 20.

con-

condition in an ornament that it be without scandall; but Images in Churches are not without scandall : therefore Images in Churches are no Ornaments. Touching the ground of this our argument, namely that Ornaments must not bee scandalous, it is no more then the generall rule of Justice doth require. For life must always be preferred before beautie, as *life is more worth then meat, and the body then rayment* : whereupon it fairly follows that the things which indāger life, especially the spirituall life, must rather bee forborne then the things which serve only for beautie & ornament, procured there-

with: yea, the Apostle esteems it a *d want of Charity* if a man had not rather sometime part with his *food* then be the cause of another mans sinne. Now that Images are scandalous things in Churches, it is many wayes apparent. For (first) there being an unreasonable pronencesse in the heart of man to sinne by Images, even to the bowing down unto them, and committing spirituall fornication with them; It must needs be that the setting up such kind of sights in those kind of places where persons that are spiritually incontinent are allowed (yea and bound) to repaire, will prove a palpable incensment and provocation
d Rom 14.15. there

thereunto; especially when as such kinde of pollution is apt to be committed through the meere aspect of the outward Eye, and that without the privacy or knowledge of the neereſt ſlander by. Surely if incontinent perſons ſhould be invited unto ſuch kind of houſes as had every corner ſtuffed with bagages for ſuch purpoſes, and ſuch alſo as were not able to ſay theſe nay (for ſuch kind of things we are ſure are Images) were it not a moſt ready way to provoke ſuch kind of iniquity? Secondly wee reade in the prophet *Ezechiel* that when the people of *Iſrael* did ſee the Image *Ezech. 23. 14, 15. &c.*

ges of the Caldeas portrayed upon the City wals, girded with girdles about their loynes, exceeding in dyed attire like Princes, &c. they entred into the Bed of love with them: And therefore when our people shall see the Images, not of Infidels and profane persons, but of most holy Saints, in like manner pourtrayed, and that not upon common wals, but upon the walls and most eminent places of holy Temples, Is it not to be feared that spiritual dotage will insue thereupon even to the entring into the Bed of love with them? For admit that the dotage of those Isralites which the prophet reports of was not upon

on the Images but upon the persons which those Images did represent : yet when such persons were once dead, or so far distant as that their lovers could not enjoy them, will not the dotage in the end rather double it selfe upon the Image then any way expire or abate? Thirdly, to attribute unto Images the name and title of Church-ornaments, is a ready way to conferre holinesse upon them : For if the Temple be holy, shal not the ornaments of the Temple challenge holinesse? Scandalous therefore it must needs be, if not plainly idolatrous, to give so much as the terme of Church-ornaments unto

unto Images. Fourthly, to set up Images in our English Churches must needs bee scandalous, in a speciall manner, namely, for that the authorized Doctrine of our Church is most palpably contemned by the meanes. For the Booke of Homilies, wherein Church Images are so peremptorily determined against, not only is at this day in full force, but also about fourescore yeeres since was compiled, and ever since hath beene, both by Convocations confirmed, by Parliaments established, and by Visitours from time to time enforced, and finally by a Supream Edict (not twenty yeeres

yeeres since) prescribed as a
 pattern and Boundary for all
 Preachers & Ministers; And
 are not they, then, culpable
 of capitall Scandall which
 will contrary those Homilies
 within the bounds of that
 Government where they
 have bin so long authorized?
 Or is there any thing more
 scandalous (not to say more
 pestilent and impious) then to
 contemne Authoritie? Fift-
 ly, they are in an other respect
 most scandalous within the
 Bounds of *England*, namely,
 for that they afford a proba-
 ble plea for Recusancy; For
 may not the Recusant thus
 plead; It is impossible to a-
 void Idolatry in those Chur-
 ches

ches where Images are suffered, by the judgment of your Homily; But in your English Churches, Images are suffered; therefore it is impossible to avoid Idolatry in your English Churches, by the judgement of your Homily: And have wee not then good cause to refrain your Churches? Sixtly, the Lord expressly tells us, *That his house shall bee called the house of prayer*; But what more offensive unto prayer then the pleasures of the outward eye? Men therefore shutting (or shrining) their eyes when they desire to be fervent at that exercise. For the invisible God

f *Esay 56.7.* *For I will be a Father to the fatherless*

(unto

(unto whom only all Prayer
 is to bee made) being no
 where to bee spoken withall
 but in the closet of the heart;
 It is necessary that all the
 powers of the minde should
 as much as possibly may bee
 gather themselves unto the
 door of the heart, toward the
 enterテインment of that God
 which at no other dore means
 to enter. And therefore the
 things which allure the pow-
 ers of the mind to the door of
 the outward eie (as it is the
 property of all outward orna-
 ture to do) must needs make
 desolation in the heart and so
 make us turne from him unto
 whom the prayer is inten-
 ded: and are not then such
 kind

kind of sights most scandalous in the houses of prayer? Againe, not only our devotions are distempered by such kind of ornaments, but also our attention unto divine instructions (which those houses are also applyed unto) must needs be interrupted & confounded by the meanes; divers instructors at once, (though they be sound and good) no doubt confounding one another, and so becoming most scandalous at least. We conclude therefore, that since Images are so scandalous sights in Churches, they must not for meere ornament sake bee set up in Churches: All ornature though

though otherwise never so
lawfull, being bound to give
place to scandall, wherewith
nothing but necessitie (against
which there is no remedie) is
able to dispense. Indeed if
there were any kind of neces-
sitie for the setting up Images
in Churches wee grant that
scandalousnesse were no suffi-
cient exception against them.
But who ever pleaded any
kind of necessity for any kind
of Images in Churches?
For wee may both sing and
say, heare, preach, and pray
(which are all the Church
duties of necessitie requira-
ble) not only without the
Helpe of Images, but also
without the helpe of our ve-
ry

but also without the help of
 our very eyes and though we
 were stark blind. Secondly,
 admit there were a necessitie
 of outward ornature in a
 Temple, yet is there no ne-
 cessitie of Images for such a
 purpose: witnesse that so
 beautifull Temple of *Solo-*
mon which had not an Image
 to be seene. (though in those
 Typicall times) in that part of
 the Temple where the Con-
 gregation assembled. Wit-
 nesse also our Booke of Ho-
 milies, which though it ad-
 mits of no Images in Chur-
 ches, yet hath it a speciall
 Homily intituled *for the comly*
adorning of Churches. We con-

g Tom. 2. hom. 3. }

B

clude

clude therefore, since Images are so scandalous sights in Churches, and no kind of necessity does inforce the setting up of any kinde of Images in Churches; therefore they must not bee set up in Churches for meere ornament sake; all ornature though never so lawful being a matter of redundance, and not of necessitie; things being apt to be sound and substantiall, though beautifull they be not.

3 A third Argument against the allegation shall be this; All ornature is a kind of beauty; and al beauty is *h* *Forma resultans in materia*,

h^o Plotin. En. 2.6.

that

that is, *such a kind of flourish*
as does result out of the fulnes and
superabundance of inward vigour:

It being otherwise no true
 beauty indeed, but only a
 kind of Jay-like, furtive, and
 usurped weed; or like the
 ruddy tincture of a face
 which proceeds not from the
 life and spirit of the face, but
 only from some outward fal-
 sification and infection upon
 the Face. If therefore these
 Images bee any true orna-
 ments unto Temples they
 must proceed from the pecu-
 liar nature and property of a
 Temple. But doe they so?
 Can they grow out of no
 stones but the stones of Tem-
 ples? Can they hang upon

no walles but the walles of
 Temples? Yea, what walles
 so common, rotten, or pro-
 phane, but Images can bee
 content to be playstered up-
 on them, hang'd and drawne
 round about them? they be-
 ing indeed the very Sperme
 and spawne of places most
 contrary unto Temples,
 namely, the Temples of I-
 dolaters; *Quorum* (as a Fa-
 ther saith) *quanto sunt ornatio-
 ra templa, & pulchriora simula-
 chra, tanto plus maiestatis habe-
 re creduntur*: that is, *whose Tem-
 ples the more adorned they are,
 and the more goodly their Ima-
 ges, the more maiesticall they are
 supposed.* The Scripture also

i Lactant. 2. 7.

te-

testifying as much when it
tels us , how the Heathens
boasted that *their Images did
excell the Images of Jerusalem
and Samaria*: As also when it
termeth Idolatry *a wel-favored
harlot* , it gives us to under-
stand, that meer outward and
forged beauty is a Robe most
proper to Idolatry : whereof
our Homily gives a faire rea-
son when it saith, *m That Ido-
latry being of her self an old, foul,
filthy and withered Harlot* , and
understanding her lack of true
naturall beauty, doth paint, and
deck, and tire her self with gold,
pearle, stone, and all kind of pre-
cious Jewels , the better to please

k Esay 10 10. l Nahum 3 4. m Tom. 2.
Homil. p. 3.

and

and intice her foolish lovers, &c.

4 Fourthly, it is a necessary condition unto an ornament, that it be delightfull in the eyes of those for whom it is intended. For all ornature and beautie is a kinde of excellencie; and excellencie does suppose and require a degree of goodnes more then meere necessitie does inforce. Now there being three degrees of goodnesse, namely, lawfulnessse, profitablenessse, and delightfulnessse, and the two first being of necessity required in every thing that is admitted into a Temple, It follows that nothing can be esteemed for an Ornament in a Temple,

unlesse it hath that third de-
 gree of goodnesse, namely,
 delightfomenesse. And that
 the two first of these degrees
 namely lawfulnessse and pro-
 fitablenessse are of necessitie
 required in every thing that
 is endured in a Temple, it is
 easie to declare. For first, un-
 lesse a thing be lawfull, it is
 not in any place to bee indu-
 red, whether in a Temple or
 without the Temple; *Inho-*
nestum & Impossibile Being e-
 steemed all one, in morall
 estates. And then in the se-
 cond place unlesse it bee also
 profitable it must not be al-
 lowed in a Temple, even by
 that rule of Scripture which

appointeth that, *All things in Churches be done to edifying:* though our Homily doth not attribute unto Images, in Churches, so much as profitablenes, when it saith, *Such decking of Temples hath nothing profited the wise, but greatly hurt the simple and unwise.* And therefore the things which have not attained unto that third degree of goodnesse, namely delightfomnesse, cannot be reputed amongst ornaments within the compasse of Churches. It is true indeed and easily granted, that Images in time and place are delightfull enough; the Scripture also acknowledging so

1. Cor. 14. o Tom. 2. homil. 2. p. 3.

much

much when it upbraideth the people by their *p* *pleasing pictures* ; they being pleasing sights in the eyes of flesh and bloud, even when the beholder does not know what they mean;

---- *Rerumque ignarus imagine gaudet,*

saith the Poet: But the things which are delightfull at one time are not of necessitie delightfull at all times ; and in all places. For such we know is the force of time , place, persons , and other circumstances , as that the things which at one time are never so delightfull, may at another

p. *Esay* 2.16, 1.

time be most hateful by their means. Yea, things that are never so lawfull, may by the power of circumstance bee found unlawfull and intolérable. Surely *to bare a forme, prove oxen, marry wives, &c.* are no doubt in themselves lawfull enough : But when the Redeemers marriage cannot be celebrated unlesse those kinde of businesles bee omitted, then doe they become culpable of impietie and high contempt. Likewise to receive money, Vineyards, Olive-trees, &c. are actions in themselves lawfull enough ; But when the minding such matters might have hazarded the conversion of that Sy-
rian

rian Prince, was it then a time
 for Gehazi to receive money,
 Vineyards, Olive-trees, &c?
 Before therefore that it be
 granted that Images are de-
 lightfull sights in Churches,
 it must first be resolved whe-
 ther the circumstances doe
 concur which are necessary
 toward the making a thing
 delightful; or not: And a-
 mongst those Circumstances
 one of them is this; Seasona-
 blenesse and Sutablenesse.
 For though necessitie does
 not stand upon it, whether a
 thing be in Season or out of
 Season; yet pleasure and de-
 light are of that ticklenesse
 and delicacie as that unlesse
 the Season concurre it will
 not

not take: q *A tale out of Season*
being like musique in mourning;
and candidus in Nautia turpis
color; a faire face though in
 it self so pleasing a sight, yet
 in a Sayler, or in a person
 whose profession it is to
 wrastle with the weather, it
 is thought an ill-favoured
 sight; and no better then a
 Ring of Gold in a Swines
 snout: As on the contrary,
 Dustie faces in Souldiers
 (*non indecoro pulvere sordidis*)
 when they retorne from the
 chace of their enemies, are
 sights not uncomely. Say
 then; are Images such seaso-
 nable sights in Churches? or
 are they so sutable unto such

q *Ezek. xlii. 21.* r *Flacc.*

kinde

kinde of places ? Things
 which are so discrepant from
 the nature of God, and so apt
 to provoke the jealousie of
 God as wee have formerly
 noted, are such things so
 seasonable sights in the Hou-
 ses of God ? Things which
 doe so distemper and con-
 found prayer, are such things
 so seasonable in the Houses
 of Prayer ? Surely when a
 man after a weary journey
 hath taken up his lodging, and
 is falne into a sweet sleepe; If
 some of his neighbors should
 come and awake him, only to
 bid him good morrow, were
 that a seasonable good mor-
 row ? Or while a man is
 waiting to put up a petition
 unto

unto his Prince, if some of his companions should come and call him to a May game, were that a seasonable motion? Even so likewise when all the powers of the minde lie couching at the doore of the heart, whereby to attaine some glance of the invisible God; Shall those be seasonable sights which doe allure those powers and spirits an other way, even to the doore of the outward Eye?

But wee expect it will bee objected, that howsoever unto some kind of dispositions, such kinde of sights will not be acceptable, nor worthy to be reckoned amongst Church ornaments, yet because our vulgar,

vulgar, and litt'e ones, doe
 not stand upon such nice re-
 spects, as Seasonablenesse &
 Sutablenesse, but are apt to
 be taken with their delights
 wheresoever they find them:
 Therefore toward the better
 alluring such little ones unto
 Gods Houses, it may stand
 with good discretion and po-
 licie to set forth those Hou-
 ses with such kind of sights,
 and consequently to esteeme
 those kind of sights amongst
 Temple ornaments: where-
 unto wee answere that such
 kind of persons as are not able
 to discern betwixt the Hou-
 ses of Prayer and the Houses
 of pleasure, are too little to
 bee reckoned amongst Gods
 little

little ones; the lock and not the key being ordained for such manner of persons: For if the Guest was worthily thrust out of the Wedding Feast, which refused to put on the wedding garment; How much more worthy shall they be, to be thrust out of the Spirituall Feast, which not only neglect to put on the Spirituall garment, but also resort unto those Feasts of purpose, that they may the more licentiously wallow in their sensuall garment. Yea, meer naturall men have been more divinely minded then so; and have apprehended a far more noble beautie then that which the outward Eye
is

is capable of: It having been an ancient Proverb amongst them, *Hesperus* and *Vesperus*, i.e. The Morning and Evening Star are nothing so beautifull as Vertue (yea, but one of the Vertues Justice) was: And that *Virtute nihil formosius, nihil amabilius, nihil pulchrius, &c.* And concerning the beauty of a Temple, one of their Poets could say;

*Sed nil dulcius est bene quam
munita tueri
Edita doctrina sapientum
Templa serena.*

An other also of them affirming that the things which

Lucy. lib. 2.

their

their gods most delighted in,
were

*Composuimus, fasque animi,
sanctique recessus
Mentis, & incolumi generoso
pectus honesto:*

In comparison whereof
(saith hee further) all your
golden and glorious offerings
are no better then *Veneri do-
nata a Virgine Puppa*. And
therefore if Infidels and Hea-
thens are able to imagine a
kinde of beautie which goes
farre beyond all outward
eye-beauty: Shall it bee sup-
posed that any of the Belie-
vers (the least whereof must
be supposed far more divine-
t *Perf. Sat. 3.*

ly

in, y minded then the ripeſt un-
 believer) are ſo apt to be al-
 lured unto the Temples of
 the only and inviſible God
 by the means of gay Images?
 They whoſe wits are ſo ſu-
 pernaturally pointed as that
 they can ſee incomparably
 more glory in the poore at-
 tire of *Paul* miniſtring the
 Goſpell, then in the Royall
 Robes of *Aaron* miniſtring
 the Goſpel: They that can ſee
 a beauty in the very feet of thoſe
 that bring glad Tydings, though
 the feet eſpecially of Meſ-
 ſengers have no more beautie
 in the judgement of the out-
 ward Eye then the duſt un-
 der our feet: They that c-
 u 2 Cor. 3. x Eſay 52 7.

ſteeme

steeme ^a *Holinesse* for *Beauty*,
^b *Rightheousnesse* for *Clothing*,
^c *good Works* for *Decking*, and
the ^d *gathering* of *the Nations*
unto the Gospel, as the princi-
pall ornament of **G O D S**
Church; Is it like that such
will affect the places where
such kinde of *Beauty*, *Clo-*
thing, *Decking*, *Ornaments*
and *Tydings* are freely offe-
red, any whit the more for
the gawdinesse of *Images*?
But, admit it were a suppose
not intolerable that some of
Gods true little-ones should
so little consider the nature
and intent of those kinde of
places as to affect them any

^a *Psal.* 96. ^b *132.* ^c *1 Tim.* 2. 10. ^d *E-*
say 49. 18.

whit

why the more for such kinde
 of Gazements sake; yet were
 it wisdom in Governours to
 condescend thereunto? yea,
 meere naturall Governours
 have also in that respect bin
 wiser then so; witnesse those
Lacedemonians which would
 not suffer any kinde of Images
 to stand in their Senate-
 house, only for fear lest they
 should grow remisse in their
 Civill consultations by the
 means; witnesse also those
Eusepians, which not only
 permitted no Images to stand
 in their Temples, but also
 would scarce indure the com-
 mon light to shine into them:
 whereof the deviser of that

Plut.

Com-

Common-wealth gives this honest reason (the goodnesse of his wit making him forget the qualitie of his Religion) *f quia parciore & veluti dubia luce imendi animos & religionem patabant. i. e.* Because they thought that the more obscure and sparing the outward Light should be, the more intense would their mindes and Religion be. Shallow therefore and preposterous is that policie (admit it were never so lawfully) which thinks it good to glaze and playster our Churches with such kinde of Eye delights toward the better winning and alluring our little-ones thereunto; It being

f Eutop. lib. 2.

in-

indeed no better then as if a nurse, when shee hath taken a child, to weane, should wish the mother of the child to come and keepe with the child whereby she might the better still the Child: For though by that meanes shee may hap to still the child, yet shee may be sure by that meanes never to weane the child. And so likewise when God hath appointed Nurles (*g Kings shall be thy nursing Fathers, &c.*) toward the weaning of his Children from sensuall and transitory (not only from wicked) delights; If those nurses shall fraught his nurseries (his Temples)

g *Esay 49.*

with

with such kind of delights as sensuall and childish minds are best pleased withal: They shall by that meanes frustrate the intent of those places, & make them become nurseries of those fancies, which their peculiar office is to weane them from. Yea such kind of policie, how much is it better then as if the husbandman should sow his field with all manner of weeds (as Red-weede Bowd-weed, Car-leekes, Cockle, Darnell, &c.) only because the Red, and Blew, and Gay coloured blooms of those weeds were far more pleasing sights in the eyes of his little children, then the common grasse-co-

lo-

lored Corne use to be : But
 the husbandman is wiser
 then so; and does not meane
 to poyson his field and starve
 his family toward the plea-
 sing of his foolish children;
 But rather when hee sees his
 field so overgrown with such
 lamentable gaudinesse, doth
 resolve upon some other plot
 to bestow his seede & tillage
 upon : And so the greate
^h *Husbandman*, the Lord of all
 things, when hee shall finde
 his Temples in like manner
 over grown with (far worse
 weedes then the weeds of the
 field) the entertainments of
 sensuality, and provocations
 of jelousie ; Is it not to be

^h Ioh. 15.

C

feared

feared that he will withdraw
 his presence from such Kind
 of places: Yea the very wil-
 derneſſe is like to prove his
 chiefe reſpoſe in ſuch caſes,
 for thither he hath promiſed
 to *allure his people* and there
 to *ſpeake kindly unto them* :
 And there if hee may finde
 either one true *Jacob*, which
 could ſay of his caſuall ſleep-
 ing place, *⁊ This is none other*
but the houſe of God; or one fer-
 vent *Eliſ*, which in a Cave
 remayned jealous for the
 Lord of Hoaſts; or one ho-
 neſt *Hilarius* which could
 ſay, *⁊ Male eccleſiam Dei inte-*
ris ædificiſque veneramini, &c.

*⁊ Hoſea, 2. 14. ⁊ Gen. 28. 17. 1 Contra A-
 gent. quid in parietes inſaniſis, &c.*

Give

*Give mee Dungeons, give mee
Vaults, Caves, and Desarts, ra-
ther then such kinde of Temples :*
Even with such will hee ra-
ther settle himselfe and shew
them all his glory, then with
multitudes of Fooles which
stand glaring upon walls, and
look the cleane contrary way
to his approach.

6 Our next and last argu-
ment against the allegation,
shall be this; The life, and
forme, and property of a
Temple does consist in no-
thing so much as this; that
it be a place exempted and
set apart from common uses
and common delights: But
the ornature which Images
doe afford, serves only for a
C. 2 kind

kind of comon delight, and such as the ignorant, idle, and superstitious, the carnall, sensuall, and idolatrous are affected and pleased withall, as well as the best (not to say incomparably more :) Therefore the ornature which Images doe afford does rather profane and vilifie, evacuate, confound, and nullifie a Temple, then any way adorn it, or become any true beautification unto it.

Touching the ground of this our argument, namely that the exempting and setting a place a part from common uses and common delights does most properly give life and forme, and constitute

tion unto a Temple, it must
 passe for sound and good, un-
 till some other qualification
 or condition (Rite, respect, or
 Ceremony) be found, where-
 in the life & form and quid-
 ditie of a Temple shall more
 peculiarly consist. It is true
 indeed thn respects & rights
 which co sist in Dedication,
 Consecration, Sanctification,
 &c. are attributed unto Tem-
 ples; as also the Ministry of
 the Word and Sacraments,
 the exercises of holinesse
 and enjoyment of G O D S
 presence are found in Tem-
 ples; and finally goodlinesse
 and magnificence are conspi-
 cuous in the fabrick and stru-
 cture of Temples: But if all

these conditions, qualifications, and respects may be found attributed and imparted unto other things and places as well as Temples, then must they not be esteemed of sufficient force to give life and forme, and specification unto a Temple. For first concerning Dedication, we find how every *new built house* in the time of *Moses* law was also allowed it; And in the time of *Nehemiah*, when the City was repaired, the very *walls* thereof are said to be *dedicated with singings and thanksgivings upon the tops of the walls even to the prison-gate and dung-gate, &c.* Secondly, con-

m Deut. 20. 5. n Nehem. 12. 27.

cerning

cerning Consecration (if that respect does differ any thing from Dedication) neither is that also a Ceremony peculiar unto Temples ; For even Beasts also and fields , and possessions, and the persons of men are in the Scripture said to bee consecrated , and the thing at any time so consecrated is termed no lesse then *Sanctum Sanctorum deo* , (in *Ieromes* translation). Likewise concerning Sanctification, so farre is that respect also from being peculiar unto a Temple (though that of the three may bee thought the principall) as that our ordinary meat is afforded it ; for ° *It*

° *Tim. 4. 5.*

(saith the Scripture) *is sanctified by the Word and Prayer*: Moreover (and fourthly), as neither Dedication, Consecration, nor Sanctification, so also neither is the Ministry of the Word and Sacraments of sufficient force to give peculiaritie and specification unto a Temple: For we also find in the Scripture, how we are allowed (yea, appointed) *p* to talke of his word, even when we walke by the way, and in our dwelling houses, and when wee lye downe, and when we rise up: Also the Sacraments in the time of that Law were ordinarily administred in privat houses; And our Saviour not only

p Deut. 6. 7.

did

did partake the Pasleover, but also ordained his last Supper in an *q ordinary dyning Chamber*: The *r Law of England* also at this day allows us the use of Prayers and Psalms in our private houses, and in certain cases (in case of distance) gives them the privilege of Temples: Againe, neither are the exercises of holinesse, nor the enjoyment of Gods presence, peculiar unto Temples; For in all places his presence may bee enjoyed, even though wee *sgoe down to hell wee shall finde him there, or if we remayne in the broad Sea, we shal find him there*: or if we be clapt up in the dun

q Mark 14. 15. r Eliz 23 1. f Psal 139.

geon wee hope to finde him there. So likewise innocency and holinesse are not peculiar unto Temples, nor is the excluding wickednesse and unholinesse the proper office of a Temple ; Every place in the World being bound to do as much , and no place in the World being allowed to commit ungodlynesse in. Finally concerning outward sumptuousnesse and magnificence of building sofar is that also from giving proprietic and distinction unto Temples as that not only the palaces of pride and vanity, but also the Houses and temples of Idolatry , have also excelled and gloried therein :
 wit-

witnesse that Temple of
Ephesus, which cost all *Asia*
 two hundred yeeres to build
 it; and which had above fixe
 score pillars, whereof every
 one had a severall King to
 maintain it: witnesse also that
 Temple^u of *Belus*, which is
 reported to be *duorum Radio-*
rum amplitudine, and that it
 had a Tower in the midst
 of it, *crassitudine simul & alti-*
tudine radii; and so Tower
 upon Tower, *usque ad octavam*:
 witnesse also that Temple of
Cyzicus (a Citie swallowed up
 with an Earthquake) the Pil-
 lars whereof were x *Singule*
ex singulis lapidibus, and yet

† *Plin hist. n* 36. 14. u *Herod. l. i.* x *Dio*
Cass. lib. 70.

Quint

quinguentia cubitorum altitudine, and *quatuor ulnarum crassitudine* : witnesse also that Temple which, belike, was sometime in our *Britain*; which had it not excelled for outward structure and magnificence, the people would never have adored it as a god, as y *Seneca* reporteth: yea so farre is such outward sumptuousnesse from giving peculiarity unto a Temple, as that one of the ancient Fathers forbears not to say that such kind of sumptuous Temples are most likely to prove the seats of *Antichrist*. And wherein then is the propertie, forme,

y *Sen de morte Claud.* x *Hilarius contra Auxent.*

and

and quiddity of a Temple so likely to consist, as in this respect and condition which we plead for; namely, in being a place exempted and set apart from common uses and delights (not only from wickednesse;) which propertie as it was never found in any places but in Temples, so also where it alone is found there is nothing esteemed to bee wanting unto the nature and substance of a Temple: And so much the Patriarch *Jacob* may bee sufficient to teach us, when hee called a plaine a *Stone* the *house of God*, though it had nothing belonging to such a house, but

Gen. 28. 22.

only

only his setting it apart from common uses, and confining it to bee a mention and remembrance of his God; the Church of *England* also at this day, acknowledging as much in effect when it esteemeth all those places for Temples, which time out of mind have beene exempted and set apart from common uses, though whether ever they had any Dedications or Consecrations, or other then such as were superstitious & idolatrous it be unknowne. For as the nature of a Sabbath doth not consist in this, that it affords holy exercises, for so also other dayes must do; or in this that it debarreth wicked actions, for so also o-

ther days must doe ; or in this, that it affordeth much vacant time, for so also other dayes may do; but only in this, that it debars all manner of work : So may we wel conceive that the nature of a Temple does consist, not in this, that it is a place dedicated, consecrated, &c. for so also other places and things are apt to be ; nor in this, that it affords Gods word or Gods prefence, for so also other places may doe; nor in this that it excludes ungodlineffe & wickednesse, for so also every place is bound to doe ; but only in this that it is exempted from common businesse and common delights : As also our Saviour did sufficiently de-

clare, when hee forbad the
 carrying of ^b *veſſells through*
the Temple, and *Paul*,
 when hee permitted not ſo
 much as ^c *eating and drinking*
 in ſuch kinde of places;
 ſuch kind of actions being
 not withſtanding both law-
 full and neceſſary, and having
 no exception againſt them
 but this, that Gods houſes
 might be ſuppoſed liable &
 applyable unto common u-
 ſes and buſineſſes by ſuch
 meanes. For as thoſe kinds
 of actions and buſineſſe
 which doe well become
 the weeke dayes are ſaid in
 the Scripture to ^d *deſile* & pro-

^b *Mark. II. 16.* ^c *I Cor. II.* ^d *Exod 31.*
 14.

phane

phane *the sabbath day*: So may those kind of actions & delights bee found to prophane and nullifie a Temple, which other places can take no exception against. Upon which conclusion and ground it fairely follows, that the setting up of Images or any thing else in Churches, only to please the outward Eye, and to afford a common kind of delight (the ornature which Images afford when it is at the best being no better) is rather a profanation, pollution, and prostitution unto those kind of places then any perfection or beautification.

But very like it will bee pleaded against us, that by
this

this rule all outward Beautification whatsoever within the compasse of a Temple (though it be not by Images) shall be excepted against; yea, the beauty of King *Solomons* Temple shall bee found unwarrantable by this rule; for no doubt all sorts of people as well the heathens, ungodly, and sensuall, as the holy and spiritually minded were affected therewith: whereunto, Christian Reader, wee are desirous to answer a few words: And first concerning such outward beautification in generall; wee may shortly answer, that when the intent of it is, only to cover unsightlines and outward Eye-sores,

it is to bee esteemed as a branch of necessity, and a preventing of scandall, rather than an ornament intended to delight and please the outward Eye: Even as the *c*covering of our uncomely parts with the more comelinesse is not to please the beholders, or to make our uncomely parts excell those parts which are more noble, but only to keep the more noble parts from disdaining the societie of those inferiour & lesse comely parts, and least otherwise there might spring up *f* a *Schisme in the Body*. And as we admit beautifull and rich-attired persons into our Tem-

c 1 Cor. 12. 23. *f* Verse 25.

ples,

ples, not because they are so
 adorned and so beautifull (for
 their beauties doe rather of-
 fend then edifie in those kind
 of places) but only because
 either their beauties must bee
 admitted, or their persons
 withall excluded: So our ad-
 mitting of such kinde of out-
 ward Beautifications into our
 Churches, may well be, not
 for the delighting and plea-
 sing of outward eyes, but
 only because unlesse they
 be admitted, offensive and
 scandalous unsightlines must
 remayne uncovered. Now in
 the second place concerning
 that speciall beautification of
 King *Solomons* Temple, wee
 an-

answer, First, that not only the Analogie of Religion, but also the body of the Fathers, doe agree with our g Homily in this, that the Sumptuousnes of those times was only a figure to signifie, & not an example to follow: Even as the Bloomes of the Spring, which though they may well signifie what kinde of Fruit may be expected, yet are they no examples for the rest of the Seasons to follow. Secondly, the indulgence of God might thinke good to entertain that minority of his people with some plausible shadow of a Tem-

g *Tom. 2. Hom. 2 p. 3.*

ple

ple untill the true Temple,
 (h *The Almighty God and the
 Lambe*) should bee revealed.
 Thirdly, the waywardnesse
 of that Minority which (as
 our ⁱ Homily saith) was allu-
 red with nothing so much as
 with goodly gay things,
 might somewhat be of force
 with the Lord to yield a little
 more unto thē then was ori-
 ginally intēded: Even as their
 like untractablenes extorted
 the Bil of Divorcement from
 him, which from the ^k *begin-*
ning (our Saviour saith) *was*
not so: or as it moved him to
 yield unto their burnt Offe-
 rings and Sacrifices which
 h *Revel. 21. 22.* i *Parte prima.* k *Mat. 19. 8.*
 may

may well be thought to have had no better beginning; the Lord thus speaking of them in the Prophet *Jeremy*, *I spake not unto your Fathers concerning burnt offerings and sacrifices, but only I commanded them, saying, obey my voice: And the Prophet Esay plainly saying, m Who hath required these things at your hands?* Fourthly, it was only one such Sumptuous Temple and that also (as the Scripture saith) built ⁿ *in seven yeeres*, which was allowed unto that whole Nation, even in that time of minoritie: Their Synagogues and Oratories b i g no more

l *Ier. 7. 22.* m *Esay 1. 12.* n *1 King. 6. 38.*
 sump-

sumptuous to the outward Eye (as far as can appear out of any Writer for divers hundred yeeres after that Law began) then their dwelling houses, and for a long time were no other places. Fifthly, when *David* first motioned the building of that Temple, the Lord not only thus answered him, Thou shalt not build mee an house, but also further expostulates with him in these very words; *Where-soever I walked with all Israel, spake I a word unto any of the Judges (whom I commanded to feed my people) saying, why build you me not an house, &c?* It is
 of *Chron. 17. 6.*

true

true indeed, Hee afterward gave them directions about the building of it; But what of that? For so also he gave them directions how they should bee ordred under a King, and yet the Scripture saith, that *Hee p gave them a King in anger*: From whence also (sixtly) wee may argue, that as the Lord did take their desiring of a King to be a kind of *q rejecting him from being their King*, and so gave them a King in anger; So it may be interpreted, that hee likewise did take their desiring of a Temple to proceed from a kind of unwillingnes

Hosea 13.11. q i Sam. 8.7.

D

to

to have him for their Temple, and so did give them a Temple in some degree of displeasure. Againe, we find in Scripture how hee often checks them by their Temple, and by their ^s dotage upon the beauty of it; Ringing it also as often in their eares how that *heaven was his seat and earth his footstool, what house will yee build mee?* Which text as soone as Saint Steven in his Apologie did but once mention, he presently brake forth into that indignation, *u* *stiff-necked and of uncircumcised hearts and eares, yee have alwaies*

r Ier. 7. 4. *f* Ezech. 24. 21. *t* Esay 66. 17.
u Acts 7. 51.

resisted the Spirit of God, &c
 Moreover, and in the eighth
 place, had the Lord made any
 such speciall reckning of that
 Temple of *Solomon* would he
 have suffered it to be so razed
 and destroyed, and that for
 divers hundred yeeres before
 that Law expired? For wee
 finde in the Scripture when
 the Arke of God was taken
 by the enemies, though it was
 a thing most easie to be *x car-*
ted about and rifled, yet did
 the providence of God so
 miraculously preserve it, as
 that they that tooke it durst
 not so much as touch it, but
 with all the honour and cost

1 Sam. 6. 7.

D 2

they

they could devise did send it back again. And therefore had the Lord so delighted in that beautiful Temple would hee have suffered it to be so destroyed, and that when as without any such miraculous assistance (as the Ark needed) it might have bin preserved? It being also ordinary with the very heathens to preserve Temples, even when they preserved nothing else; and much more, no doubt, would they have preserved that Temple which in those days was the mirror of the world, and was then in their owne possession, had not some degree

gree of Gods indignation against it made way to their blind rage, toward their making no difference betwixt it and the City, but with the confused stroake of fire and sword to destroy them both together. Moreover, had the Lord been so delighted with the beautie of that Temple, how is it that the second Temple, which was built by Gods own appointment, and which was so often promised and called for, did notwithstanding come so farre short of it? the Scripture plainly saying of it, that *it was as nothing in comparison of*

y Hag. 2. 3.

it : which president alone
 may be sufficient to perswade
 us, that the beautie of the first
 Temple was rather offensive
 then otherwise, even in the
 time of that nonage; the peo-
 ple by meanes thereof being
 brought to linger after, and to
 doat upon outward things;
 and to catch at the shadow in-
 stead of the substance, the
 shell in-stead of the kernell,
 and the *Templum Domini*, in-
 stead of *Templum Dominum*, as
 experience did prove. Wee
 conclude therefore, that the
 beautie of *Solomons* Temple is
 no sufficient exception against
 the ground of our argument,
 which was this, that all out-
 ward

ward Beautification in Temples, which is intended only to please the outward eye, is a degree of converting Temples unto cōmon uses, which the peculiar office and nature of a Temple excludes; the excellencie of Temples being more or lesse, as they are more or lesse exempted from common uses, whereby (if it were possible) nothing but God himselfe in those kinde of places might bee thought upon: The Lord only indeed being the life and spirit of all Temples; yea, and not only so but also being (hee hath expressely said it) the very
2 Temple it selfe; there being

2 Revel. 21 22.

no other Temple that can contain the Catholike Spouse of Christ but only hee. And that only Temple must every member of Christ long after and delight in; live and dwell in day and night : And that they shall never doe as long as they are so wedded unto visible Temples, and the beauty thereof.

It is true indeed, this temporall life does need (at least can make use of) materiall and visible Temples, we grant: But considering how prone the nature of man is to relapsing, and to lownd after the beautie of old *Jerusalem*, when we should be ready to enter into the

the gates of the new, and with those Israelites to seeke a *Gilgal*, and *Beersheba*, rather then the Lord; and with those carnall Jews (as a *Austin* termeth them therein) to interpret the beauty of the second Temple (prophefied of by *Haggie*) to consist in some glorious re-
 stauracion of a visibie Temple: It therefore concerns the people of God when they intend to build any materiall Temples, to set them forth with such gravity and simplicitie as may give the Commers unto them to understand, that the beauty of a Temple is not like the beauty

a *Amos 5.5.* b *August. de Civit. Dei 18.45.*

D s of

of other places, nor to be
 judged of with that kinde of
 eye wherewith wee judge of
 other buildings, At least they
 must not be so indulgent unto
 weake and (supposed) little
 ones as to set forth their
 Temples with the common
 grosse, and scandalous (not to
 say Idolatrous) beauty of
 images, which the Allegation
 pleads for, and against which
 onely wee have hitherto (and
 that we hope sufficiently) ex-
 cepted.

2 The other Allegation
 the behalfe of these Church
 Images which we have spec-
 fied in the beginning is this
 that they furnish the dead
 with

with Tombs & Monuments :
 whereunto we answer, That
 the things which are especial-
 ly scandalous must not be suf-
 fered in Churches, but only
 in case of necessity, as we have
 already declared. Now that
 such kinde of Monuments
 are scandalous sights in Chur-
 ches, it cannot be denied: It
 being easie to observe through
 the course of the times that
 the ordinary originall of I-
 dols hath beene from Sepul-
 chres, and such kinde of Mo-
 numents. And the Scripture
 gives us a faire warrant to
 think when the Lord sayes,
 that, He will *cast their carcasses*
 Levit. 26. 30.

ses upon the carcases of their Idols; for other carcases the such dead bodies as were interred under their Idols, the Idols could not have: And was the usuall course among the Ancient Heathens first to erect Altars over their dead and then to build Temples over those Altars, and then finally, to make their dead the gods of those Temples. Moreover, the reason why the Lord would not have the Burying place of *Moses* to be knowne, is agreed upon by all Divines to be for the preventing of Idolatry. And therefore if the meer Burying place

d *Dent. 34. 6.*

of a Saint, and that in the
 Wilder nesse, be so apt to be-
 get an Idoll, how much more
 will it be fitted for such a pur-
 pose when it it shall bee in a
 Temple, and withall shall
 have the Image of the Saint
 erected upon it, and that so
 gloriously and sumptuously
 as that if men had a desire to
 make a god of it, they could
 not doe more. Thirdly, there
 being a speciall pronenesse in
 the hearts of men to magnifie
 their Fore-fathers (*e mortuos
 miratur vanitas vulgi magis
 quam vivos*) and to esteem most
 highly of those which lived in
 the former times; partly out
e Aug.

of

of an envy ag inst the present
 times (f *Virtutem incolorem o-*
dimus, sublatam ex oculis quari-
mus Invidi) and partly because
 the imperfections of the pre-
 sent times are more in sight:
 how can it bee otherwise like,
 but that the Images of those
 so admired Ancients, will
 draw admiration and forbid-
 den respects: Especially af-
 ter once the mosse of Anti-
 quity is growne upon them;
 Antiquitie (as a g Father saith)
 being of force to make even
 errors acceptable; & where-
 into (as another saith) men
 thinke in a point of impiety to

4 Q. VI. g. 1. *Placc. g. 1. Haren. in prol. super Job.*
 h. *Lact. 2. 7.*

en-

enquire : And can wee then make question but that such kinde of Monuments must needs bee most scandalous sights in Churches ? Now in the second place, that there is no necessitie of such kinde of Monuments in those kinde of places (Necessity only being of force to dispense with scandals) It will easily bee granted. For first, the only intent and use of those Monuments is to doe an honour unto the dead ; whereas Honour, though it bee never so sound and good, is not a matter of necessitie ; the Scripture telling us that the multitude of those which shall bee
ad-

admitted into the state of blisse shall be such, as *i no man can number*; And therefore if not so much as their persons can bee knowne, much lesse can their Names and Fames bee so great upon earth as to have distinct Monuments erected upon them. Secondly, such kinde of Monuments may bee erected in other places as well as Temples, and that more obviously & conspicuously; Sepulchres & Graves (we are sure) having beene extant before any Temples were known. Thirdly, there are other courses more apt to continue the remembrance of the

i Revel. 7: 9.

dead,

dead, then those kind of Monuments ; namely, Inscriptions & Epitaphs : For by such kind of expressions, the truest, and noblest, and most inward parts of the dead are apt to be far more lively and properly set forth ; the tooles of Carvers and Pensils of Painters being able to describe only their outsides, and so much of them as Fools and unworthy persons (yea, Stones or lumps of clay) may excell or resemble them in : whereas the pens of the Muses are able to flourish out their most hidden excellencies , and imprint their vertues with such durable Characters as shal make them
able

able a thousand yeers after to
say, as the Poet did truly di-
vine of himfelfe when hee
faid,

k *Exegi monumentum ære
perennius,
Regalique firi Pyramidum al-
tius.*

And as another of this kind
could say :

l *Certior in nostro carmine
vultus erit :
Casibus hic nullis, nullis dele-
bilis annis
Vivet ; Apelleum cum
moriatur opus.*

k Horace Carm. 3. 30. l Valer. Mart. 7. 84.

Fourthly,

Fourthly, meere naturall
 men have made no reckoning
 of these kind of Monuments;
 witnesse that ^m *Grecian* Prince,
 which would not suffer so
 much as his Picture (in his life
 time) to be taken; and that for
 his worthy reason, *because hee*
ould be known by nothing but his
its: witnesse also hee that
 gave his Emperour this coun-
 sel (*Macenas* to *Augustus*) ⁿ ne-
 ver to suffer any Images or Tem-
 ples to be erected unto him; be-
 cause (saith hee) *If you rule well,*
the whole world will be your Tem-
ple, and every City a Monument
and Basis of your glory; But e-

Plutarch. de Agiselaos. u Dio Cass. Lib.

spe-

specially witnesse that whole
 Common-wealth of those
 ancient *Indies*, which would
 never suffer any Sepulchers to
 be erected over their dead, be-
 cause *they thought no man worthy*
to be remembered any longer, then
during the remembrance of his
vertues: which so sound and
 impartiall judgment of theirs,
 the providence of God (who
 loves always to requite sound
 judgement wheresoever hee
 find it) did requite with ano-
 ther vertue like unto it; For
 so the same Author does fur-
 ther report of that Nation,
 that they were never knowne
 to tell a lie; *His nefas est* (saith

o *Arrian. lib. 8.*

he

le (he) *falsi quicquam pro vero dice-*
re; neque Indorum quisquam
unquam, in Iudicium, good men-
titus esset, vocatus est: That so,
 such as scorned those kind of
 prayes which could not bee
 had but by falsifications and
 counterfeit Images, might be
 requited with such a speciall
 fellowship of the Truth (Ne-
 ver to be taken with a lie) as
 never any Nation before
 them, or after them, attained
 unto. And shall then the
 For Christians (so incomparably
 graced of God above those
 times) be so liquorous or desi-
 rous of those kinde of com-
 mon, painted, pybald, & scan-
 dalous Monuments which
 Hea-

Heathens and meere natural Nations have thought so unworthy of? Especially when as the Lord hath promised them another manner of remembrance; for thus saith the Prophet *Malachie*, *p* A book of remembrance was written before him for them that feared the Lord and that thought upon his name. Finally it is the great decree of God that the bodies of his servants (though they be never so holy and worthy) should be sown in corruption, though they shall rise in incorruption; & sown in dishonour, though they shall rise in honour: And the

fore to set forth those Bodies in such pompous and glorious manner while they are under the doome of corruption and dissolution in the grave, is little lesse then a kinde of resistance unto mortality, and reluctation against that great decree, as also a kinde of falsification unto the estate of the dead, besides that provocation unto the divine jelousie and stumbling unto posterity which generall experience hath found to issue thereupon. And so, without further adoe, and lest we goe beyond the scantling of an Appendix we will here make an end.

Only

Only Christian Reader before I dismisſe you, I have a little request to make unto you, and it ſhall be this; that whereas I lately in a little booke did ſhew the inſufficiency of divers reaſons which uſe to be made in the behalfe of Images, and in the end therof did intimate that there were yet other allegations of that kinde which deſerved likewise to bee excepted againſt: my request is, that if I once again and the third time ſhall publiſh ſomething to that purpoſe, you bee not unwilling to make ſome gentle conſtruction of my ſo often comming about ſo common

mon a point. For it was not at the first (nor yet is it) my intent to handle the point according to all the dimensions of a commonplace, but only to answer objections: and objections having no mutuall dependance one upon another, but being apt to proceed from divers and distant, and even contrary quarters, though wee should make as many severall commings, and returns, and books as we meet with severall objections, it might be without any interruption unto our matter, and all one to the Reader, and in some respect also the better for both Writer and Reader.

• E • For

For the lesse is written at once
the more easily it is read, and
the more thorowly perused;
whereas if much bee written
at once, the Readers leisure
(perhaps also a Deske, and a
Chaire) must be expected.
But for my part I plainly pro-
fesse it, that it is no such poli-
tike consideration which
moves me to write so little at
once, but plaine and right
downe necessity; my reach
and reading not serving mee
to write much, and my fide-
lity to the Truth not suffering
mee to hold my peace. And
though like enough I may
hap to gain but the brand of a
bawling Curr by the means,
yet

yet the barking shawlt which
 is able to discover a thief, and
 yet not able to worrie a
 sheepe, may bee as fit for the
 shepherds purpose as the best;
 Also the little fingers are
 usefull unto the Body, as well
 as the greater Limbs; and our
Seniles manus, may (with that
Seriorian Cripple) depile the
 Romish traine by a haire at
 once, when the strongest arm
 at one single tuggle shall never
 do it. Finally, it is the Com-
 mandement of God, that eve-
 ry soul should serve him with
 all his might; And therefore
 they that have but little abili-
 ties, must not bury them, or
 be ashamed to present them

to the view and judgement of the Master Builders : who though perhaps they sometime find them not usefull for their purposes , yet may they think good to pronounce that blessing upon the authours, Thou hast bin faithful in litle; Also the Lord himselfe shall be somewhat the more honored by the means; the abundance of his gifts and graces the better appearing; when some of them be judged to be redundant, and to spare. And so Christian Reader, for the present I take my leave, and untill our next meeting I commend you to the Grace of God.

FINIS.

